

The Leisure Time Movement in Germany

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ST DRESSLER-ANDRESS

Leader of the National Socialist Community
ST DURCH FREUDE“ (Strength resulting from pleasure)



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The Leisure Time Movement in Germany.

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(Strength resulting from pleasure), Chairman of the State Broadcasting Council.

One of the fundamental principles of comparative historical science is that the forms of community life in each nation are developed according to laws peculiar only to the nation in question. To a corresponding degree the standards representing the highest ideals of the peoples as living bearers of their community are not the same in all countries. Even those nations which agree for the greater part in their views of the principles of community life—and this applies chiefly to the christian nations—each develop the *forms* of their community life independant of each other. The most important reasons for this are race, language and surroundings.

For natural reasons, therefore, there is only just general agreement in the opinions relative to the form and contents of the values of human community life.

These introductory remarks are of special importance in connection with a description of *the Leisure Time Movement* in Germany, for the latter *undoubtedly represents an important function of community life*. The principles according to which *our community*—the German national community—is formed and cared for are of the greatest consequence.

For natural reasons one can scarcely expect the general recognition of the principles governing the community life of a nation; one may await, however, that the outsider will be prepared to afford them just and reasonable consideration and recognition. Only in this manner can one avoid the very acute danger of applying a stereotyped meaning to certain words—such as, for instance, the word "social." It will therefore be seen that *it is essential to differentiate between the terms employed in connection with community life of the nations before one can advantageously discuss the subject*.

The difference of opinions regarding the value of the national community and its political form of organisation was especially important in the struggle of the philosophies of life in Germany until the National Socialists came into power, lending that struggle its fateful tendency. The meaning of the word "community" adopted by the liberal-marxist party was repugnant to the majority of the German nation, which was divided up into a great number of parties, each with its own opinions and ideals. In such a confusion of parties it was impossible to speak of a community embracing all under one heading.

This ruthless politic of interested parties was opposed by the National Socialists, who put forward the idea of a true national community as a new law of life for the nation. In a struggle of several decades the masses were taught and convinced that the restoration of national power could not be accomplished until all the German people were united in peaceful constructive work. Under the leadership of Adolf Hitler the National Socialists succeeded in winning the hearts of the German people, and thus, without any feat of arms, took over the leadership of the political and cultural life of the nation in a natural manner. *The National Socialist philosophy of life therefore represents the formulation of the law of life of the German national community.* The National Socialist Party represents and carries out the will of the nation, being legally entitled to do so by the overwhelming majority obtained in the plebiscite. It can be truthfully stated that no other government ever existed which incorporated the will of the people to a similar extent.

Only after the questions of the social life have been recognised as functions of community life—functions which are common to all, and binding on all—is it possible to comprehend properly the meaning of the Leisure Time Movement in Germany.

The social politic in the new Germany embraces all life impulses of the nation, uniting them in organic relationship to each other. Therefore, social life is not one-sided as in the past—simply a mechanical condition existing between employer and employee—but *a harmony made up of all the intellectual and material performances of the national community.* The national community as productive community can only be affirmed when a creative principle which is common to all has been set up, i. e. a proper estimation of work applicable for all members of the nation. In this respect the National Socialist Party, as founder and bearer of the idea, has proved itself of historical importance.

It is the aim of the social policy of the National Socialists to restore to labour its original meaning. The exterior forms of the work and their economical effects do not represent the value, but, above everything else, *the spiritual and psychological value of the human beings* which is brought to light. We must fight down the prejudices against work which have arisen in the course of centuries. To look upon work as a necessary evil or as slavery means declaring the workers to be slaves. The lower the work is estimated, the lower will the worker effecting that work sink in the scale. When attempts are made to arrange life only according to material principles, the irrational must naturally cease and every ideal be ousted. *If there are no precepts, no ethics, no duties and no honour except that provided compulsorily by law, there can never be any just order within the social life of a people.* Order can only be also law when based upon life contents which are common to all. And *work, in whatever form it may occur, is really the life contents of the human society. Work and performance (output) are the contents of life according to the rules of nature and eternity.*

How did we come to this materialistic estimation of work, as a consequence of which the solution of the social question has been raised to the central item of the internal policy of almost every country.

For more than half a century the working life of the civilised peoples has been ruled by engineering technics with its many forms of industrial work. The advance of *technical development* entirely changed the times and altered the people; it up-rooted all the hitherto current standards of social life, not only modifying the functions of stations and professions, but changing in a fundamental manner also the *character* of the people.

The untiring inventive genius continued to produce new wonders of engineering. Bridges of dizzy height brought the people together, and the electric waves carried their voices around the whole globe. The exchange of human thoughts and goods took place with ever increasing acceleration, and so great was the enormous power of this technical progress that the boundaries of the spiritual and psychological life were trampled down and an entirely new world erected beyond them. The more it became the rule to place value only in material possessions, the more the individual sank as spiritual and psychological object of value. Economic thinking made the people more and more ruthless in their demands, forcing them to think and act according to economic laws.

Commencing with the philosophy of enlightenment the modern human beings living in a materialistic world were taught to only live a materialistic life. This evolution must gradually lead to the bursting of all the bonds with spiritual of holy laws as set forth in the Christian faith. Owing to the constantly increasing influence of the materialistic philosophy of life the "freedom" of man in this sense became ever greater, so that he appeared to become more and more independant of all higher laws and order of things. Super-personal influences disappeared, i. e. the laws which hitherto kept state and nation together, and the unrestricted instincts of the individual gained the upperhand.

The National Socialists finally rescued the German nation from the communistic precipice just as the communists were about grab the power in Germany. Marxism, which had improperly utilised the technical development to get into power, also dictated the spiritual level of the German workers. If the class-hatred of the Marxists has an ideological basis in the economical valuation of work, there could be no duty of greater urgency for the National Socialists than that of modifying the relationship of the people to its work as well as to the technical forms of the said work, from the very foundations upwards.

If the great revolution of the year 1935 took place in perfect order, causing neither economical conflicts, strikes nor lockouts, the reason is to be found in the position adopted by the National Socialists towards all productive workers.

A social order *binding on all* could not only be expected to afford the "workers" of the old school as well as their fighting organisations a new form and new aims, but had also to gain the "employers" for the new aims. The "Statute for Regulating the National Work," of 1933,

does away with the old terms "employers" (work-givers) and "employees" (work-takers), the tendency of which was antagonistic to the community idea, replacing them by the expressions "leaders" and "followers" in accordance with the principles of production and leadership. The creation of the German Workers Front organisation was the direct result of the said fundamental statute. For peacefully clearing up all difficulties occurring in the working life, all the German workers were gathered together in this organisation. *In doing so no fetters have been placed on the initiative of the employers. The German Workers Front, on the contrary, takes the greatest care to ensure that no part whatever of the social life is permitted to exert a harmful influence upon the community as a whole.*

The German Workers Front, as responsible party for the social policy, has only the intention of securing a happy people living at peace with each other and with mutual and reciprocal rights and duties. Thus the worker himself, through his organisation—the German Workers Front—represents the social policy, and, as a consequence, all measures of the social policy have led to peaceful solutions being found by self-help means.

This shows the fundamental difference compared with the social policy of the past, which was a representation of interests antagonistic to the community, or only attempted to *heal* social damage for the sake of pity.

This is the reason why the Leisure Time Movement in Germany has been made one of the duties of the German Workers Front. For carrying out this work the "National Socialist Community "Kraft durch Freude" (Strength from Pleasure) was called into being by Dr. Robert Ley.

The work of the "Strength from Pleasure" organisation consists in *catering for pleasant occupation in the evenings after the day's work is done, as well as in other leisure hours, as a cultural function of social policy.*

As the German Workers Front is a self-governing democratic body in the highest sense, its "Strength from Pleasure" organisation is the cultural expression of that sentiment. In this organisation all spiritual and cultural damage which the German people have suffered during the past decade is being healed. Its aim is to embrace on the largest possible scale the broad masses of the people, providing them with all those cultural values which go to make life worth the living and produce pleasure for the people.

It corresponds with the above description of the views held by the National Socialists regarding work, when the Leisure Time Movement finds its ideal foundation in the work and the spiritual and psychological powers released in the people by work. *Everything, therefore, offered in any form by the "Strength from Pleasure" organisation, has some connection with real working life, so that, as a result of this kind of cultural work, the contrast hitherto existing between labour and the human being will gradually be overcome.*

The "Strength from Pleasure" organisation only serves the interests of the national community, and embraces all stations and professions.

Together with the measures of economic policy, the uniform structure of the new social life is therefore carried out on a *cultural basis*.

These aims clearly show that the Leisure Time Movement of the "Strength from Pleasure" organisation is only concerned with purely *practical culture work* which is done entirely by the laboring people of Germany *themselves*. As "Strength from Pleasure" is open to *all* laboring German people, it is today not only recognised by the people and admired on account of its performance, but even loved for its honest work—and this is the very best reward for our work.

The enormous damages done in the past demanded of us just as great performances for their healing and repair. Adolf Hitler's programme for procuring work (for the unemployed) has provided almost five million workers with labour and bread. "*Strength from Pleasure*" *restores to them once more spiritual and mental nourishment!* All the destruction which years of unemployment caused in the hearts and souls of these people was made good once more, the joy of labour and the honour of work, in short, the proud consciousness of the worker in his own value, was restored and the way opened up for new forms and pleasures of community life.

In giving statistics below regarding our performances, I would not fail to first mention a few comparative figures. These figures refer to the programme for the year 1933 of the Leisure Time Plan of the so-called "Free Trade Unions" of the Second International in Germany which has been disbanded.

These organisations, which the workers financed for themselves, intended to hold 12 holiday trips altogether in the year 1933. Five of these trips, costing 350 marks for each of the travellers, were to foreign places. A few trips of three days each into the mountains of central Germany were to cost 42 marks per person. Journeys lasting one week to the German coasts of the Baltic and North Seas, were estimated to cost 108 marks per passenger.

This exhausted completely the holiday programme of the Marxist Trade Unions, which had told the workers for more than a decade past that "they would sail the seas in their own ships!"

The performances of the "Strength from Pleasure" organisation speak for themselves:—

Organisation.

The NS. Community "Strength from Pleasure" is divided up into
32 districts
771 sub-districts
15,051 local groups.

To these must be reckoned the K. d. F.-agents in the factories, workshops, offices, etc., totalling 56,806. Out of the staff of about 75,000 only approximately 2,500 are paid; *all the others fulfil their duties without payment, i. e. are honorary officials of the NS. Community "Strength from Pleasure"!*

Department for Travel, Hiking and Holidays.

It is the aim of this department to enable every working German who is not in a position to travel on his own account to travel for recuperation once every year by means of "Strength from Pleasure".

Over two million workers participated in trips carried out by "Strength from Pleasure" in the year 1934. In the year 1935 the five million limit has already been considerably exceeded. One third of these trips had a duration of one week to a fortnight, whilst the remainder were for one to three days. 170,000 people were conveyed by buses and 150,000 took part in inland steamer trips. The most beautifully situated districts near the frontiers, as well as districts with bad economical conditions, receive special preference as destination for the trippers.

Ocean voyages:

Altogether twice as many workers have hitherto "crossed the ocean" as the total made up by all passengers of German Shipping Houses and Agencies for Ocean Travel reckon-together. 133,000 workers made 107 high-sea trips on board 7 large steamers (1934: 80,000). 3,300 workers in 3 large steamers travelled to Lisbon, Madeira, and the Azores in 1935.

The following steamers were at disposal

"Der Deutsche"
"Columbus"
"Sierra Cordoba"
"Oceana"
"St. Louis"
"Monte Olivia"
"Monte Sarmiento".

The "KdF" steamers, popularly known as "Strength from Pleasure Fleet," covered in 1934—1935, a distance corresponding 70 times the voyage from Hamburg to New York. It is now looked upon as a matter of course that 5 to 6 ocean steamers of the "Strength from Pleasure Fleet" depart each week from the harbours of Hamburg and Bremen. With the aid of a so-called "*Travel Saving-check*" even the poorest worker is enabled, in the course of the year, to save up the fare in small instalments. These travel saving checks have helped to greatly increase anticipated pleasure in these sea-trips. It has become quite a common custom to make presents of such checks on the occasion of birthdays, etc.

The concern community made up of concern-leader and the workers (followers), which arose out of new socialist spirit, has resulted in numerous examples of readiness to assist comrades. Many particularly needy though deserving workers were able to enjoy gratis trips on sea or in the country because their comrades, together with the concern-leader, raised the money for these trips. Among German undertakings it has been recognised that it greatly increases the productive performance of every worker if he is permitted to enjoy a holiday trip at least once a year. One of the chief recommendations of such measures is that the benefits are not confined to one person but always are to the advantage of the whole community.

Is there any better proof of the destructive action of the conflicts between the classes than the above figures; and what better success could one wish for as a result of uniting all the energies for the common welfare?

There is no longer anything romantic in 3,300 German workers sailing or steaming to the Azores and Madeira; it is simply and solely a socialist action! Foreign newspapers have described the deep impression made by these trips on all taking part. Wherever the German worker wishes to travel "Strength from Pleasure" makes it possible. Our trains carry him through all the German landscapes—our ships bear him out across the seas. Hundreds of thousands who never knew the pleasure of travelling formerly, are now able to enjoy the most beautiful trips. Our workers have expressed the pleasure they now get out of life in countless letters, as well as their thanks to *their own* organisation "Strength from Pleasure."

Travelling costs:

The cost of journey of one week's duration hitherto amounted to 35 marks per person. A journey from Berlin to the Bavarian Alps cost 36 marks. The charges for the fare, lodgings, board and attendance, as well as sight-seeing, etc. included in the above prices, had to be calculated with the greatest care down to the most minute details. All the circles participating in "Strength from Pleasure," including business houses, railways and other means of traffic, hotels, restaurants, etc., entered into friendly competition in typical manner with a view to extending the range of the organisation by constantly lowering the expenses. The "Strength from Pleasure" trips are not given away, but the costs of same are being reduced by every possible means. In the coming year it will be possible to leave Berlin and spend one week on the shores of the Baltic Sea at a cost of only 16 marks. By lowering the prices to the utmost limit we shall attain our aim, viz. *the sending of 14 millions of people away on holidays for recuperation once every year.*

The "Strength from Pleasure" organisation has not turned out to have any damaging influence on the regular German travelling services, but rather has tended to lead to an additional increase in the turnover of all state and private institutions in any way connected with these trips. The necessary steps have naturally been taken to prevent improper use, and only those are allowed to participate in the "Strength from Pleasure" trips who, under ordinary circumstances, would not have any opportunity of making such trips. Besides this, the "Strength from Pleasure" organisation has opened up new regions for travel, especially those parts of Germany which have suffered most from the economic crisis.

Sociological arrangement of the participating travellers:

As every person participating is required to fill out a detailed question-sheet, particulars on this subject are also at disposal. Let us examine a typical case:

On a trip from Berlin to Thuringia, from 6th to 14th June 1935, the persons participating were composed of:—

70% manual workers, of which 40% were males and 30% females. The remaining 30% were made up of employees, small officials, independent callings, and pensioners. This example has been confirmed as an "average" by the results of investigations carried in connection with trips in many different districts.

One third of all holiday-makers has, as shown by the statistics, an income of less than 100 marks per month; a further one-third earns from 100 to 150 marks per month, and the remainder has a higher income, but only 6% earn more than 250 marks per month! To the latter belong chiefly families with numerous children, who are thus justified in taking part in "Strength from Pleasure" trips.

In order to meet the ever increasing demand, "Strength from Pleasure" will, in the next three years, instal a seaside resort of its own, with 20,000 beds and all the other equipment necessary for recuperation and recreation, on the beautiful Isle of Rügen (in the Baltic Sea). The models of the new resort are already on show.

During the same time the "Strength from Pleasure" organisation is building two new steamers and has the intention of buying four further ships. The first of these new ships will have a displacement of 20,000 tons and room for 1,500 passengers. The latter will not be placed in large dormitories, but in small cabins equipped for 2 or 4 persons, as on board the ships hitherto used. These new ships are to be provided with a novel arrangement of unusually extensive decks.

The number of beds in the recuperating homes in the country is to be increased to 30,000 during the next 3 years.

"Strength from Pleasure" Walking Tours (Hiking):

This cheapest of all kinds of holiday has become extremely popular. Group hiking is becoming more and more a regular custom in the concern communities. "Strength from Pleasure" organised 23,600 such parties with a total of 400,000 hikers in the year 1935, thereby increasing the numbers of 1934 seven-fold.

"Strength from Pleasure" has also revived the old custom of "Wandering Journeymen," which is now carried out in co-operation with the German manual labour organisations. In 1936 no fewer than 5,000 German journeymen will spend eight weeks wandering through their home country.

Department of Sport.

To this department falls the very important task of bringing the German worker up to utilise sport in the interest of the national health. It is not intended to interest the worker in sensational or record performances, but simply to improve the conditions by lengthening the span of life and to enable the German worker to maintain his physical activity and capacity for work well up into old-age. Nations given to sport and athletics—such as the British, for instance—are a proof of the advantages of sport in maintaining, improving and caring for the human body.

"Strength from Pleasure" maintains 57 departments of sport in Germany, and in 229 places in Germany there are constantly special sport courses. During 1936 a further lot of 300 places will be added. The participation figures are as follows:—

	1933/34	1934/35
Courses held	8,500	48,500
Practice evenings.	55,000	190,000
Pupils	450,000	3,034,687

Classes of sport selected by the pupils:—

	1933/34	1934/35
Swimming	170,000	905,000
Merry gymnastics	70,000	785,000
Physical culture	55,000	380,000
State sport badge	35,000	130,000

The swimming classes were mostly attended by non-swimmers, who took part in the elementary instruction and passed their swimming examination.

During the year 1934/35 the following new departments were taken up:—

Infant gymnastics (number of pupils hitherto) .	43,500
Preparatory course for ski	80,000,

as well as cycling, pistol-shooting, golf, state sport-badge and a course for elderly people.

1,300 sport instructors were paid 890,000 marks in fees in connection with courses held in practically every branch of sport, including golf, tennis, ski and sailing. These enormous numbers of pupils have resulted in a great shortage in playing fields and practicing halls. The building activity in this direction instigated and furthered by "Strength from Pleasure" is only another indication of the importance of our organisation for providing work for public as well as private quarters.

During the past year classes were introduced for the first time for *cripples*, and all the departments were given advisory medically trained staff in question of sport.

The evolution of the "Strength from Pleasure" departments of sport is shown very clearly by the following comparison:—

Expenses for	1933/34	1934/35
apparatus and educational means .	6,000 marks	75,000 marks
Rental of playgrounds schools, halls,		
etc.	44,000	420,000
Fees for instructors, etc.	110,000	890,000

The costs of participation are kept so very low that otherwise needy people and even the unemployed can afford to join. All that is necessary is an *annual sport-card* costing 30 Pfennigs (nominally 4d), which serves

as legitimation, and the very low fees for the individual courses, which are paid in the form of "sport-stamps."

Department for Beauty of Work.

The work of the "Strength from Pleasure" organisation is not confined to places outside the workshops and factories; much greater and important tasks are performed *within* those quarters.

Practical experience has proved that the worker cannot be trained to love his occupation simply by "slogans." *The desire and love of work are necessary before any work can be done satisfactorily.* The longing of the child at school to start work is a proof of the natural love for work. Unfortunately the disappointments for these young people are not slow in coming, starting generally during apprenticeship. The outer appearances of the working place, the factory or the office, are often sufficient to deprive the youthful worker of all pleasure in work. Then the occupation quickly becomes repugnant because of the unworthy conditions in which it has to be carried out. Lack of cleanliness and order in the dwellings of the workers (slums) cause the state and municipal authorities to spend huge sums in welfare work in the field of health. And we are bound to admit that the worker alone is *not to blame* for these conditions! The filth in the working places, factories, etc. in which the worker spends the greater part of his days, has a decisive effect upon his habits in life outside the workshop, i. e. in his home and upon his family.

If the working place is clean, well-lighted, and orderly, the worker will also be clean and bright-hearted and will have pleasure in making the home of his family clean and beautiful.

The department for "Beauty of Work" takes care that the working places are no longer equipped simply and purely with a view to materialistic standpoints without regard for the well-being of the workers. Everywhere the old workshops, offices and working places no longer conform with the modern requirements in this respect, the necessary assistance is being given and pressure applied to secure that the rooms and spaces where work is done are a true representation of the quality of the work produced there.

More than 200 millions of marks have been spent by the Concern Leaders in co-operation with the department "Beauty of Work" for the improvement of the working places.

These sums have been utilised for providing healthier and safer working places, for canteens, rest-rooms, open spaces in works-grounds, bathing and washing rooms, rooms for the worker's clothing, for providing new entrance gates and enclosing railings, etc., for gardens, playing fields, swimming baths, breakfast rooms, meeting rooms, lavatories, ventilating fans, broad-casting receivers and libraries in the works, roof-gardens, deck-chairs etc., as well as for improved illumination. The surrounding walls and the outer appearance of the factories were renewed or changed so as to do away with any melancholic impressions from previous times, and model settlements and model houses built for the

workers. The appearance of whole villages was changed for the better; ugly advertisement signs and hoardings, which formerly disfigured the most picturesque landscapes in Germany were removed, and many other disturbing phenomenon of our modern civilisation banished for good.

Beauty, Cleanliness and Adaptability are the guiding lines for the work of the "Beauty of Work" Department.

The German undertakings have placed themselves with typical energy at the disposal of this department. The spending of millions of marks—quite voluntarily—clearly shows that the "Strength from Pleasure" organisation is just as firmly anchored in the hearts of the German undertakings as it is in those of the German workers. Legal measures have hitherto not been necessary in this respect, though they are contemplated at some future time in confirmation of a generally adopted policy.

These and other measures for beautifying life in the workshops and offices has played a very important role in connection with the *practical conversion of the conditions existing between Concern Leaders and Followers (workers), and consequently also in readjusting and elevating the whole social life.*

Workers Groups.

Workers groups are the scouts and advance guard of National Socialist community work in the factories and large concerns. They are composed of members of the National Socialist Workers Party of Germany, augmented by the best workers in the concern between 18 and 25 years of age. It is their duty to improve the mutual relationship between workers and concern-leader, between work and the workshop. They care particularly for the habits and customs of life in the workshop, and co-operate at the meetings of the workers and the concern community-evenings (for pleasure and recreation). This organisation of young people is intended to care for the community-idea within the concern in particular, and, by utilising the natural enthusiasm of youth to *co-operate in the cultural opening up of working life.*

The Departments „Feierabend“ and „Volksbildungswerk“.

(Artistic and amusement facilities, adult education.)

The organization „Kraft durch Freude“ constitutes the most important element in the cultural life of the nation. *By practically furthering the ethical importance of work in a manner hitherto undreamt-of, this organisation is carrying out constructive cultural work of the very greatest consequence.*

It is the greatest experience for all those participating in the "Strength from Pleasure" parties to find that all "caste" feelings and professional snobbishness is submerged. It is simply not to be met with. *Each of those taking part feels him or herself as worker, comrade, compatriot and friend, and is delighted by the common happiness.* It is quite clear that this streng-

thening of the community idea is awakening spiritual and mental powers which in turn demand cultural and artistic expression.

National Socialism having recognised that work, culture, and the fine arts have a common spiritual foundation, was our inducement for opening up the whole of the nations cultural life, as well as the fine arts, to the German workers.

Millions of German men and women had never seen the inside of a theatre before the National Socialists came into power. Marxist influence and the unfortunate economic conditions had prevented the majority of the people from coming into contact with the best cultural possessions of the nation for several decades past. An inquiry made in 1934 at the Berlin works of the Siemens concern on the subject of visiting theatres, etc., gave the following results:—

87.6% of the men and 81.3% of the women had never seen an opera, 63.8% of the men and 74.2% of the women had never visited a theatre! When it is borne in mind that about 58% of the German people have incomes of less than 150 marks per month, it will be easily conceived that the difficulties of gaining the interest of these circles for the theatre and the concert hall must have been very stupendous.

The absolute level of the income of the German worker during the past three years has only remained constant, it is true, but the "Strength from Pleasure" organisation has placed the worker in a position to enjoy all the pleasures of our cultural and artistic life, to the same extent as the rest of the population, notwithstanding his limited income.

Seven Berlin theatres constantly give productions for "Strength from Pleasure" alone! In 1935 they were visited by 1,531,532 persons. The other "S. f. P." theatres in various parts of the country are generally sold out of tickets weeks in advance. Germany's most popular and famous conductors, among others: Wilhelm Furtwängler, Hermann Abendroth, Eugen Jochum and Peter Raabe, conduct the "Concerts of Masters" (Meisterkonzerte) arranged by "Strength from Pleasure," before full houses. A travelling theatre (railway-train theatre) and 25 sound-cinema coaches brings German standard music and culture into the farthest corners and most out of way places. Wherever they go they bring pleasure and recuperation. They are the heralds of a new epoch, and represent a new order of society erected upon the national community idea.

Thousands of conducted visits to museums helped to dissipate the prejudice of the worker against these institutions. This work was considerably facilitated by not only showing the workers "fine art" in the museums, but by organising exhibitions in the works and factories. It was shown by statistics that 285,171 visitors passed through 70 such work-exhibitions. In the period between 15th May 1935 and 1st November 1935, one hundred and forty-four work-exhibitions were conducted, with more than half a million visitors. 70 of the largest factories already possess a permanent exhibition plant.

In the year 1935 the "Strength from Pleasure" organisation arranged for:—

- 3,000 concerts
- 7,000 musical evenings, (meetings at which volksongs are sung or volks-dances practiced.)
- 10,000 theatre evenings
- 1,500 opera evenings
- 15,000 mixed entertainments
- 4,500 variety and cabaret entertainments
- 10,000 cinema entertainments
- 8,000 conducted tours through museums
- 250 exhibitions
- 7,000 other kinds of entertainments (concern and village community evenings, singing classes and home-lore evenings).

35 millions of people approximately visited the above social events all told.

It would be possible to give any quantity of new figures taken from the many-sided work of "Strength from Pleasure" 20 million members of the German Workers Front are looked after by "Strength from Pleasure." *Within the organisation for social peace we have the organisation for joy of life; both of these organisations have the same historical aim, viz. the elevation of the word "work" to mean the most precious possession of our nation.*

In restoring the soul to work, the National Socialist Movement restored to the worker the esteem due to himself, as well as the pleasure, the pride and the honour of work. Only as a result of this philosophical revolution was it possible to realise to a considerable extent the progress of the Leisure Time Movement in Germany, a consummation which had been longed for for many decades. The "International Congress for Leisure Time Utilisation" which takes place in 1936 will present an opportunity for the leaders of the Leisure Time Movement in all countries to convince themselves with their own eyes that valuable work concerning questions of leisure time utilisation is being energetically done in Germany on a very broad basis.



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